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FOLK-LORE

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[LXXXI.]

[title page]

COLLECTANEÆ.

LEGENDS FROM TONGA.

THE MAUI.

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How Fire was brought to this World.

THE Maui were four and lived in the Underworld. Their names were Maui Motua (Maui Senior), Maui Loa (Long Maui), Maui Buku (Short Maui), and Maui Atalanga (perhaps Maui Air-propper, or Air-erecter), and there was also a son of the last-named, Maui Kijikiji (Mischievous Maui). For long they lived together in the Underworld, but at last Atalanga was filled with desire to go up and live on the surface of the earth. With his brothers' approval he departed, promising that he would often return to see them and to attend to his garden, and do whatever work might be necessary. Atalanga, accompanied by his son Kijikiji, on emerging into the upper air settled at Koloa, the oldest part of Vavau. To this district the name of Haafuluhao properly belongs, but it is applied indiscriminately to the whole country. The whole country is correctly called Vavau; Koloa is the original part of the land, and this is correctly Haafuluhao. The two Maui dwelt in Koloa, and Atalanga married a woman of the place. Their homestead was called Atalanga. Maui did not garden in Koloa, which is said to have been too small for the purpose, but he still cultivated his garden in the Underworld. In his frequent excursions to the nether regions he never took his son with him, but left him at home to keep his wife company. The lad, moreover, was so annoying and mischievous that his father did not desire his companionship. On the days when he went to the Underworld to tend his garden Atalanga used to steal quietly off before daylight,

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539 strictly enjoining upon his wife not to wake the urchin lest he should follow and discover the road. Naturally Kijikiji's curiosity was whetted, and for long he sought in vain his father's garden, but coming finally to the conclusion that it must be in the Underworld, he determined to keep a close watch upon his elder's comings and goings. For some time he discovered nothing, but one night, happening to wake, he saw his father take his spade (digging-stick) and go out, whereupon he got up and followed, taking care to avoid discovery. The entrance to the Underworld was concealed by a clump of reed, and on reaching this Atalanga looked carefully round, but Kijikiji was discreetly hidden at a safe distance, eagerly watching his father's every movement, though unseen himself. Atalanga seized the reeds, pulled them up by the roots, went down through the opening the plant had concealed, and then reached up his hand and replaced it. After an interval sufficient to allow his father to get well on his way Kijikiji went and pulled up the reed and flung it away, then descended and followed Atalanga. The place where Maui went down is called Tuahalakaho (apparently Behind the road of the reed). Kijikiji followed his father down into the Underworld, taking care that he was not observed, and at last they came to the garden. When the youth reached the place there was his father hard at work, but he himself climbed up a nonu tree, plucked one of the fruit, bit it and threw it at his father. Atalanga picked up the nonu, and looking at it thought that he recognised the tooth marks as his mischievous son's; but, looking all around and seeing nobody, he resumed his work, only to be again disturbed by a tooth-marked nonu. On examining this second missile all doubts vanished. "This," he said, "is in truth the tooth-mark of that imp of a boy." Kijikiji then no longer attempted concealment, but called out, "Here I am father." To his father's question as to how he had come there he replied that he had followed him, and further questioned as to whether he had closed the opening he replied less truthfully that he had. Atalanga then called to Kijikiji to come and cut the weeds with him, warning him that he must not look round as he worked. It is almost needless to say that the youth did look round, and

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thereupon as quickly as he cut down the weeds they sprang up again behind him. His father did the work over again, and reprimanded his son, but in spite of all, the boy, regardless of the tabu, continued to look behind, and at last his father in disgust told him to stop hoeing weeds, and to go and build a fire. Kijikiji had never seen fire, and asked his father what it was. Atalanga told him to go to yonder house, where he would see an old man sitting by a fire. He must get some of it, and bring it to prepare food. When Kijikiji entered the house he found there an old man whom he did not know, but who was Maui Motua, Atalanga's father. He asked for fire and received it, but as soon as he got outside he extinguished it, and returned for more. He again received fire, and again extinguished it outside; but on his entering the house the third time for fire the old man was angry; moreover, only one brand was left, a great casuarina log. Maui Motua, however, jestingly told the boy that if he could carry the log he could have it, never dreaming that he would be able to take it, as Maui Atalanga alone was able to lift it. Kijikiji, however, picked it up and started to carry it off with one hand. Maui Motua at once called to Kijikiji to put down his fire, and when the lad had obeyed he challenged him to wrestle. The challenge showed more spirit than wit on the part of the old man, for Kijikiji dashed him again and again to the ground, and leaving him for dead picked up the casuarina log and bore it off. When he reached his father Atalanga inquired what mischief he had been doing to Maui Motua that he was so long in coming, but Kijikiji merely replied that the fire kept going out, and so he had to return several times. Further questioning elicited information about the wrestling match and its fatal termination. On hearing this Atalanga felled his son to the earth with his spade, and covered his body with the grass called mohuku vai (water grass, literally). It is said that on account of having covered Kijikiji's body it does not die when cut out of the ground. Atalanga then went to see his father, and found that he had revived. The old man then for the first time learnt that it was his own grandson with whom he had quarrelled, and told Atalanga to pluck nonu leaves (*morinda citrifolia*), and place them on the body to bring

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539 it to life again. This was done, and the lad recovered. This species of nonu does not grow in this world, but only in heaven and the Underworld. Then the two of them ate food, and prepared to return to the upper air. Atalanga, fearful of his son's mischievous propensities, wished him to go on ahead, but Kijikiji finally prevailed in his insistence that his father should lead the way. As they set off Kijikiji seized a burning brand to take with him, hiding it behind his back. Presently his father came to a standstill, and said, "Where's that smell of burning? Are you bringing any fire with you?" "No," answered the boy, "it's probably the smell from the place where we cooked our food." The father seemed scarcely convinced, but they resumed their journey. Presently he turned round again; "Boy, where is this smell of fire from?" "Don't know," responded Kijikiji. "Boy, haven't you brought some fire with you?" again asked Atalanga. Just then the father saw smoke from the fire which his son was concealing, and rushing at him he snatched the brand and extinguished it, bitterly upbraiding Kijikiji for his disobedience and mischievousness. Then they ascended to the upper world, but all unknown to his father the end of Kijikiji's loincloth was ignited, trailing behind him out of sight. On reaching the surface of the earth Atalanga went on ahead and hid to see if his son had brought anything up from below, and when Kijikiji emerged he saw the smoke from the burning waistcloth. At once Atalanga called on the rain to fall, but, although a copious downpour ensued, the boy was not to be outdone, for he cried to the fire to flee to the coconut-tree and the breadfruit-tree and the hibiscus and tou (cordia) and all the trees. This is the manner in which fire was introduced amongst men who had previously eaten their food uncooked, and because the fire resides in the trees it is obtained by rubbing one stick on another.

[Vaváu is the northernmost of the three groups which comprise the Tonga Islands.]

How the Sky was placed at a Distance from the Earth.

Maui Atalanga and his son then returned to their home Atalanga, and lived there. It happened that one day Maui

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Atalanga was out walking and met in the road a woman named Fuiloa, who was crawling along with water from the well called Tofoa. Maui stopped the woman and asked her for water to drink; a request which she refused. Maui again asked her, adding the promise that after drinking he would shove the sky so high that she would be able to stand upright, for at that time earth and sky were so close that man had to crawl about on all fours. Fuiloa was at first sceptical of the god's good faith, but on his repeating his assurances she at length complied. After he had drunk Atalanga gave the sky a great heave. "How's that?" he asked the woman. "Further yet," she replied. So he heaved again. "How's that?" "Further yet; put your strength into it, and get it a long way up." So Maui heaved again with all his force, and with a tremendous shove got the sky into its present position. From that time man has been able to stand and walk upright, and not go on all fours like the dog and pig and other four-footed animals, as he formerly did. The place where this beneficent deed was accomplished is a road called Tekenakilagi (Pushed to the sky).

Maui Atalanga and Maui Kijikiji rid the Earth of Certain Dangerous Creatures.

Time went on and Maui Atalanga and his son heard stories of ravenous animals and trees, and the numerous people whom they slew. They discussed the situation, and determined to hunt the destroyers. They set out, and went first to Haalaufuli, and then to Taanea, both places being in Vavau. In Taanea dwelt a fierce rat in a burrow. When they reached the place the rat, who was walking about at the mouth of his burrow, at once rushed at them, but they struck it, and it fled and took refuge in the hole. Now this voracious rodent had eaten so many people that nobody could live in its vicinity, and the Maui's resolved to dig it out and slay it; but there was little unanimity as to how they should set about the task. Atalanga suggested that his son should dig at the mouth of the hole, whilst he went and waited at the breathing-vent. Maui Kijikiji preferred that his father do the digging whilst he awaited the animal's emergence at the back door. The dispute waxed warmer and

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539 warmer, till at length Atalanga, with an expression of anger and disgust got to work digging, and Kijikiji went and took his station at the breathing-vent, where presently the rat ran out, and was at once seized by the younger Maui and choked to death. After this the Mauis returned to Haalaufuli, and lived there; but after a while they heard of the ravages committed in Eua, by the moa (moa at present used for the ordinary barn-door fowl, but this is obviously a great bird, perhaps not unlike the New Zealand moa, although I know of no traces of any large birds in these islands), and the lizard, and the paper-mulberry tree, and the toto eitu (a tree). Accordingly they again set forth, and went to Eua, where they first met and slew the lizard. They next encountered the paper-mulberry, who, as was its wont, at once bent down to bite them, but Kijikiji seized it, and snapped it, and pulled it up by the roots. On resuming their quest they lighted next on the toto eitu, who also attempted to bite them, but was frustrated and destroyed by Kijikiji as summarily as the paper-mulberry had been. They went on in search of the moa, whom at length they saw in the distance, bigger than a house, a great mountain of a bird. Again the discussion of a plan of campaign revealed a lack of agreement. Atalanga proposed that his son should drive the bird towards him, till it was close enough to throw a stone at. Kijikiji was insistent that he have the privilege of throwing the stone. "No, father," he said, "do you go and chase it towards me, and I'll stone it." "What an undutiful child you are," the father angrily retorted, "you indeed, you stone it." "Oh, just wait here," responded Kijikiji, "whilst I go and chuck a stone at this great fowl." The discussion was becoming perilous, as meanwhile the bird had seen them, and they had all the while been drawing nearer to it. Now each of the Mauis had a stone in either hand, and as they got within range Atalanga added a last remonstrance against his son's being the marksman, expressing his fear of the consequences should the shot miss its aim. Kijikiji curtly replied, "Father, I'll throw," and straightway let fly, realising at least part of his father's fears. for the stone merely grazed the moa; but the pain made him timid instead of fierce, for he flew off at once towards Tonga.

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Kijikiji threw again, and this time struck with crushing force the leg and wing of the bird, who fell into the sea between Eua and Tonga, and continued its flight, swimming with its uninjured leg and wing. It managed to reach Tonga, but fell dead on the beach. The Mauis, ignorant of its fate, stood in Eua throwing stones after it, which stones the incredulous may see for himself strewn on the shore of Tonga unto this present day. 539

The place where the waves break in Toloa is named after the moa, as that is reputed to be where he made the land. On one side is a line of breakers where the uninjured leg and wing fluttered ashore, and on the other side the sea does not break, where the wounded leg and wing passed inertly along. A hill in Eua is said to be formed of the bird's excrement.

Then the Mauis called together the people of Eua, who had fled to the bush, and were dwelling in the caves and inaccessible places, and told them to return and cultivate their lands, for they had rid the country of its destroyers. Then the people rejoiced, and with glad hearts they built them houses and cultivated their gardens.

[Eua is a large high island separated from Tonga or Tongatabu (the southern and largest of the Tonga Islands) by a deep, narrow strait.]

The Great Dog in Fiji.

The two Mauis, hearing reports from Fiji of a great fierce dog (kuli, very widely spread Polynesian word, used to-day for the dog) [192] Accordingly they boarded a boat, and sailed to Fiji, reaching land at the island of Motuliki, which was the very place where the dog lived. This dog, whose name was Fulu-bubuta, was a monstrous animal, as large as, or larger than, a horse. Small wonder that the people regarded him as a god. He had eaten all the people of Motuliki, and if a boat chanced to put in there he made short work of the visitors. It is not quite correct to say that he had eaten all the inhabitants of Motuliki, for three survivors were concealed in the woods, two brothers, Alusa and Tuitavake, and their sister Sinailele. They

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539 dwelt in a cave in a rough inaccessible place, and eluded the destroyer by always doing their cooking at night. The dog lived in a cave closed by a rock, which opened and shut of its own accord. When the Mauis arrived they pulled their boat ashore, and set to work to find the dog, but fruitlessly. So they returned to their boat on the beach, which, as it happened, was drawn up close to the dog's hiding-place, and refreshed themselves with bathing and sporting in the surf. Atalanga's older blood was chilled sooner than that of his vigorous son, and he presently left the water to warm himself on the sunny beach, whilst Kijikiji continued his sport in the surf. The father sat down on the warm sand, knees drawn up to his chin, his body revelling in the genial sunshine. By degrees drowsiness overpowered him, and soon he was fast asleep, sitting as before, with knees drawn up to his chin. Kijikiji went on playing in the waves, and as he swam about and shot the breakers a man-eating shark darted at him. Unafraid the boy grasped the monster, and seizing its head, slew it with his bare hands. Then with a dexterous fling he threw it ashore, calling out, "Father, there's a fish for you." But Atalanga slept on. Kijikiji resumed his sport in the breakers, but soon another shark (of a variety not so fierce as the first) darted at him, and met a like fate with the first attacker. This time Kijikiji noticed that his father did not answer his call, and looking he saw that he had disappeared. Whilst he was swimming about the dog's cave had opened, and the beast had slunk quietly up behind Atalanga, and gulped him down whole at a single mouthful. Then he had gone back and lain down in his cave, and the door had shut. Kijikiji, suspecting that the notorious dog was at the bottom of this mysterious disappearance, at once went ashore, and, on examining the place where Atalanga had been sitting, found the animal's footprints and traces of blood. "Hang it all," he exclaimed, "here's a fine how-d'ye-do. Dad's come to grief with this dog." Then he started tracking the foot and blood marks to find where his father had been taken to and eaten. Presently he lost the scent; the tracks led to a dead wall of rock, and there stopped. He climbed on top of the rock. He could find nothing. So giving

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up that method of investigation he returned to the place where his father had sat, and placed himself in the same position as that in which he had last seen Atalanga. He drew his knees up to his chin, and rested his cheek in his hand just as Atalanga had done; but instead of sleeping he peered out under his arm with watchful eye. Again the rock door opened, and the great beast came slinking quietly up. Kijikiji watched his approach, not without admiration. "It's a pity to kill this dog," he thought to himself, "but still he killed my father." The animal came on, and when within striking distance sprang at Kijikiji. Quick as lightning the lad's hand shot out, and seized the beast's head; but springing back he wrenched free, and made for his cave, with Kijikiji in hot pursuit. The dog darted into his lair, and the rock door shut to before Kijikiji reached the spot, but with a terrific kick he shivered the door and part of the cavern wall, and rushing in he laid hold of the beast's head, and broke its neck, and so killed it. Then he picked up the dog, with his father in its belly, and bore it to the open grassy place near by, which had been the town green. There he cut the animal open, and took out the body of his father. The dog he burnt, and then selecting a suitable spot he carpeted it with various sorts of leaves and laid his father thereon. Then he chose another place, on which he also strewed leaves, and lay there himself, for now that his father was dead he had no more desire to live. So he lay there, neither eating nor drinking, and his splendid body wasted away, and he died for love of his father. In course of time all that was left of them both was two heaps of bones on the green.

Sinailele.

It will be remembered that of the inhabitants of Motuliki three had escaped the ravages of the dog by hiding in the bush, Sinailele, and her two brothers Alusa (or Balusa) and Tuitavake. They were still living in their cave in the forest, and after a time noticed that they no longer heard the baying of the great dog. They discussed the matter together, wondering what could be the reason, until Sinailele volunteered to make a personal investigation. She conjectured that the beast must

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be either dead or have swum off to some other country. So the woman went off to fish, passing down through the green where were the two heaps of bones. On seeing them she stood, and exclaimed in astonishment, "My word, these bones belonged to two little beauties." Of the dog, however, she found no trace, and quite unaware of its fate she stepped over the bones, for they were lying in her way, went on down to the beach, and out on to the reef to gather shell-fish, keeping a watchful eye about for signs of the great beast. Having gathered sufficient shell-fish, but without discovering anything concerning the dog, she returned to her brothers, and told them of the bones of two tremendous men lying on the green. On the next day Sinailele again went down to the sea, stepping over the bones as before, collected her shell-fish, and returned home. Shortly afterwards Sinailele discovered that she was pregnant, but she said nothing about it to her brothers. When at length her condition became evident to them each imputed it to his brother. They said nothing, but each in silence nursed his suspicion against the other. Sinailele noticing their mutual distrust and resentment, reconciled them, saying, "Brothers, bear each other no ill-will because of my pregnancy, for you are both entirely blameless. I think I am pregnant to the heaps of bones on the green, which I have been accustomed to step over on my way to the sea. Do you live in amity, for there has nothing occurred which should mar our happy relations." And so the two brothers were comforted by her words. In course of time Sinailele gave birth to her child, a son, who, however, was nothing but bones and sinews, being quite devoid of flesh. His body was all full of hollows, and loose, and thus the paternity of the Mauis' bones was established. The mother took her child down to the sea, and bathed and massaged his body in the water. Then she went and gathered shell-fish on the reef. On the following day she again massaged the child in the sea, and as she was doing so the flesh came on the bones, and the body filled out and was covered with skin. On the next day Sinailele again took her child to the beach and massaged him in the sea, and then placed him in a little pool, lying on his back on a leaf of kape (*arum costatum*), with his head resting

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on the little ridge of sand at the pool's edge, and his buttocks and legs in the water. There she left him whilst she went about her usual task of shell-fishing. As she was returning to him a young mullet came and jumped about on his body, which she caught with a cast of her net. Thereupon the child said, "Mother that is my fish. No man may eat it, for it is tabu to me; if a man eats it let him do it secretly. Women only may eat it." The mother replied, "Let us get off home with our shell-fish, and cook them for us all to eat." "Yes," said the child, "let us go, for I'm cold." Now, when on this occasion they returned home from the beach, the child, whose name was Tuimotuliki, was not carried, as would be expected at his tender age, but ran along by himself, for he was very strong, like his fathers, the two Maui. It is said that he set fire to forest and houses to warm himself, and there was constantly a column of smoke and flame in some place or other, whereat his mother and uncles were angry and reprimanded him, fearing that he might attract the attention of Bau or other neighbouring places. But the boy merely replied, "Mother, I'm just warming myself, for I'm cold"; to which his mother retorted, "Alas, you are as unkind as a boy can be; why involve us in such risks? You with your warming yourself will bring somebody or another along to kill us all." "Mother," said the boy, "don't worry about that. Just let me get warm." The elders' fears were justified, for the people of Bau noticed the smoke, and sent off boats to see who had come to populate the land which was thought to be deserted. Sinailele, looking out to sea, discovered the boats, and counted them, ten in all. Then in deep distress she said to her son, "I hope you are satisfied my boy. Here are the boats coming to slay us." But Tuimotuliki merely told them not to worry, but let the boats come on. He knew that he was possessed of amazing strength which far surpassed that of his two fathers. When the boats were close Tuimotuliki went and broke off a coconut tree and snapped it in two, and stuck the two halves in the sand. Then he went and got another coconut tree and snapped that in two, and stuck up the two halves, and so on, until he had a goodly battery of this heavy artillery, ready close at hand. The first boat, on approaching

539 the shore, was smashed, and her people slain, by a doughty blow with one of the coconut-tree beams. And so with the second and third, right up to the ninth. But the tenth Tuimotuliki spared, and calling to Sinailele and her two brothers to come with him, they boarded her and sailed off to Bau. When they reached Bau they found its chief, a young lad, sailing a canoe. Tuimotuliki bade his companions seize the young chief, whose name was Nokelevu, and bring him into their boat and sail off with him. Nokelevu was flung into the boat, and they sailed off; but his father and mother and kinsfolk, discovering the violence that was being done to their chief, raised a hue and cry and gave chase. Tuimotuliki told the pursuers that he would not release Nokelevu, but was going to take him to Tonga. The others demanded that he be returned to them. After considerable dispute the young chief's relatives asked that at least they be permitted to put on board his personal belongings and provision for the voyage. This was granted, and Nokelevu's baggage was put on board, together with a food supply, which consisted solely of human beings, ready to be slaughtered for the table. Throughout the voyage, as often as food was prepared, they were regaled on human flesh. This, in fact, seems to have been their only article of diet. Their purpose was on reaching Tonga to find the Tuitonga and live with him. They made the land at the western end of Tongatabu, and, on going ashore, asked where the Tuitonga was. On being told that he was at a place called Heketa, they sailed round to the beach at Mata'utu, where Tuimotuliki leapt ashore to fix the mooring-stake. He did not bore it into the sand, but smote it into the solid rock, making a great hole, the token of his might and strength. They went to the Tuitonga, who received them gladly, rejoicing at this foreign accession to his court. Then the Tuitonga's fishing net, called the Great Net, was hauled ashore with its catch, amongst which happened to be the mullet sacred to Tuimotuliki. When the fish was distributed they each had their share of mullet, and sat down to their meal. Nokelevu and some of the people ate, but Tuimotuliki ate nothing. So it went on. Mullet would be brought, but Tuimotuliki just sat

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without eating. At length the Tuitonga noticed this, and asked the reason. Tuimotuliki explained that he could not eat the mullet, for it was made tabu to him when he was bathed at home in his own country in Fiji. Thereupon the Tuitonga requested that the tabu might be given to him too, that he might share in it. But Tuimotuliki demurred, saying, "Why my lord should you be tabued, seeing that you catch that fish in your net? Why should you be prevented from eating it?" But the Tuitonga insisted. "Is there any lack of fish?" he retorted. "Why should I be so anxious to eat that fish? Let me share your tabu, and we can eat other sorts of fish." So Tuimotuliki gave way, and admitted the Tuitonga to his tabu, as a sign of his affection for Fiji. Thereupon the Tuitonga sent word to the different parts of the Tongan group, announcing that the mullet was tabu to the men, and that those who ate it would suffer from blindness, and ulceration, and pox, and baldness, and leprosy. The women alone were exempted from the tabu. (I have never seen or heard anything of such a tabu. The mullet is freely eaten to-day, both in Tonga, and I think in Fiji. Of course the old tabus are largely things of the past, but I have not seen any indications of a recollection of such a tabu. I have not, however, made special inquiries relative to this particular one. Recollections of some old food tabus, no longer practised are preserved amongst some of the people who have interested themselves in these matters, but all I have so far encountered have been of local operation, and I have not found any of such universality as the statement in the text would seem to imply. The mullet at any rate is eaten with freedom and relish).

Thereafter the crew of the boat from Fiji multiplied and became numerous. The descendants of Tuimotuliki are the folk called the Tuitatau, their names being Fainga'a, Tuitavake, Mo'ungatonga, Mapu, Siliika, and Tulukava, the last being a female name. The descendants of Nokelevu are Soakai, Kavakavalangi, Havea, Tukuafu, Funaki-oe-langi. And the descendants of Balusa, who was called Alusa in Tonga, are Ahio, Fakahafua, and Veamatahau. This is the descent of those who are sacred, and who are called the Pure. They

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Catalan Folklore.

539 it is who handle the sacred things pertaining to the
Tuitonga.

E. E. COLLCOTT.

Wesleyan College, Nukualofa,
Tonga.

CATALAN FOLKLORE.

000 It will be interesting to members of the Society to know that an attempt has lately been made in Catalonia to organize the collection and study of the folklore of that province. Dr. Carreras i Artau, Professor of Ethics at Barcelona, has, in connection with his chair, started a periodical for the purpose "of searching for, collecting and systematizing the phenomena spontaneous and popular, actual or historical, which reveal the moral psychology of the Catalan people in its relations with the other peoples of Spain," and among these phenomena folklore, in its various forms, takes the chief place. He endeavours to attract and concentrate around his chair not merely the students and others within the University, but all students of folklore and other valuable elements of the Catalan people who are interested in the subject. He offers to the associates the right of studying in the library of the organization, the right of being present at its sessions and of receiving its publications. Their questions will be answered in the journal; and generally their studies will be assisted and directed, and communications between those who are interested in any branch of folklore will be facilitated. Finally, the results of original investigation will be published from time to time. His programme is wide and, as he recognizes, only to be realised gradually. It extends to the collection of a library, the establishment of relations with the principal ethnographic centres at home and abroad, periodical meetings, the publication of the materials collected and of treatises upon folklore matters, and finally the formation of a museum of the ethnography and folklore of Catalonia. I miss, however, a statement of the subscription asked for, or any mention of the manner in which the necessary funds are to be raised. This, doubtless, can be learned on enquiry;